

A *Juan de Torado*

1767

W. Penn
THE
Continued Cry
OF THE
OPPRESSED
FOR
JUSTICE,

Being
A farther Account of the late Unjust and
Cruel Proceedings of Unreasonable Men
against the Persons and Estates of many of
the People call'd Quakers, only for their peace-
able Meetings to worship God.

Presented to the Serious Consideration of the KING
and both Houses of PARLIAMENT.

Penn
With a Postscript of the Nature Difference and Limits
of Civil and Ecclesiastical Authority, and the inconsistency of
such Severities with both.

Recommended and submitted to the Perusal of Caesar's
True Friends.

By the Author of *England's Present Interest, &c.*

*Seek Judgment, Relieve the Oppressed, Judge the Fatherless, and
Defend the Widow, Isa. 1. 17.*

Printed in the Year 1675.



FOR THE
KING
AND
Both Houses
OF
PARLIAMENT.

FOrasmuch as the Maintenance of *Justice*,
and Preservation of the *Peace of Civil So-*
cieties have in all Ages been the great End of
Government; and since it hath pleased Al-
mighty God to cast our Lot in a Kingdom,
whose Constitution is more then ordinarily
carefull of the *Liberty and Property* of its *free-*
born Inhabitants: And because several Laws
have been made upon Occasion of *Dissent* in
Matters of Religion, to press an Uniformity

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to the Religion now established, that in the Execution of them have generally interferred with those Laws that give and preserve *English Freedoms*, in that Hundreds of us have been Imprisoned, and our Goods frequently spoiled, to the utter Ruine of many Families, without any *Legal Process* or *Tryal by Peers*; and This not for refusing Conformity to the State, or denying *Cesar* his *Due*, or being chargeable to *Parishes*, or useless to the *Government* but only because of our conscientious Dissent from the present Church: And since this seems to be an Alteration in the ancient *English Government*, by making an *ECCLESIASTICAL CONFORMITY* the Grand and Necessary Qualification in *English Men* to the Peaceable Enjoyment of their *NATURAL* and *CIVIL INHERITANCES*: and forasmuch as this Course tends to a manifest Decay of *Trade* (the *Political Life* of this Island) *Discouragement of Strangers*, *Depopulation* of the Country, *Impoverishing* of many Thousand *Useful Inhabitants*, as well as that such Severities about Matters of Conscience are Inconsistent with

with the Doctrine and Example of Christ and his Followers in all *Ages*, and repugnant, not only to the very VVay of true Conviction, but the Doctrine of ancient *Protestants*, whose Protestation at the Diet at *Spira* against Coercion in Matters of Religion, was the Occasion of their being called *Protestants*. And because many malicious and covetous Persons (under Pretence of doing God, the King & Country Service) have taken advantage by these Laws to vent their Passions, aet their Revenge, and pursue their VVorldly Interest, beyond all Law and Humanity, as wofully appears by the anexed Particulars, ready to be proved.

VVe therefore intreat; *First*, That it would please you to peruse the anexed Particulars for your better Information of the Nature of our Case and Allegations.

Secondly, That you would be pleased, for the Removal and Prevention of the like Mischiefs, to repeal or qualifie those Laws, whereby the Persons and Estates of many Thousands of the peaceable People of this Kingdom are hourly exposed to Ruine in this VVorld, for
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meer Conscience, about Things relating to the next VWorld, that being assured, the sweat of our Brows, and hard-gotten Bread for our Families shall not be made a *Forfeit* for our peaceable Consciences, we may be better encouraged, for the Time to come, to all virtuous and industrious Living under the present Government, as hath hitherto been, through God's Grace, our daily Practice.

Leicester-shire

A few Instances out of many which might be given, of the great OPPRESSIONS and CRUEL TIES lately acted upon Innocent Persons and Industrious Families, chiefly in Pursuance (as is pretended) of the late Act against Conventicles, for their meeting in peaceable Manner to worship God: Read, Consider, and Redress.

Leicester-Shire.

FOR a Meeting at Long Claxton, or Clawson, four persons were sent to Prison, and so much Goods at divers Times taken from some of the said Meeting, that they had not a Cow left to give their young Children Milk, their very Bed-Clothes, wearing Clothes and working-Tools escaped not the Violence or Avarice of their Persecutors; the total Sum amounts to above Two Hundred thirty six Pounds, nor did this satisfy our Persecutors for they cruelly dragg'd some Women in the Streets by the Necks, till they were near stifled, tearing the Clothes off their Heads and Backs. One Woman that gave Suck was so beaten and bruised on her Breast, that it festered and broke, with which she hath endured many Weeks Misery and Torture; Another Woman of seventy five Years of Age was violently thrown down upon the Ground by one W. Gay Constable; the Men were sorely beaten, drawn and dragged out of the Meeting, some by the Heels, some by the Hair of the Head, and some so bruised, that they were not able to follow their Day-Labour; others they whipt on the Face till the Blood ran down;

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there was one they furiously trod upon till Blood gush'd out of his Mouth and Nose; To compleat the Matter, the Informer took away from one of the Prisoners his Purse and Money, as if he had not been a quiet Neighbour, but a Prisoner of War: Nor was this accidental; but Designs no short Fit of Cruelty, upon an extraordinary Provocation; for at this bitter Rate have they treated them for several Months.

Witnesses,

*Edward Hallam,
William Marryott,
John Wilford,
William Smith,
Richard Parker.*

Nottingham. Shire.

Under Pretence of prosecuting the late Act against *Conventicles* One *Peniston Whaley* a Justice, and one *Colgrave* a Bum-Bayly, and one *Walker*, both Informers have utterly ruin'd many poor Families in this County in their Estates, having taken or caus'd to be taken from several Persons about Seven Hundred Pounds, the Justice bidding the Officers take three or four Times the Value of the Fines, that they might sell good penny-worths, never returning, as we are informed, any one Record of Conviction into the Sessions, except forced by persons appealing: *John Godrick* and *William Hudson* of Little Grienly appealing to the Sessions, the Sessions ordered them their Money again; but the aforesaid *Peniston Whaley* still detains Sixty pounds in his Hands, contrary to the Orders of the Sessions, notwithstanding it has been divers Times demanded.

T. Sampson by Warrant from *G. Nevil*, Justice, for two Meetings had taken from him nineteen Head of Beasts and Goods to the Value of sixty Pounds and upwards, as was vallued by the Neighbours; so that they left him not a Cow to give his Children Milk: That ever these Things should be done by such as count themselves *Christians*, and Followers of Christ Jesus; who suffered, but would have none to suffer for his Religion.

Witnesses,

*Abraham Sampson,
Francis Hawksmore,
Robert Porter.*

Nor.

Norfolk.

FOR several Meetings in and about *Cockley Clay* several Persons have had Goods taken from them to the Value of fifty three Pounds, *William Wat* being Informer. *John Patterson* had Two Hundred Sheep taken from him worth Eighty Pounds, *William Barber* being informed against by *John Gibbs* a Priest of *Glissing*, for Meeting, had Cows, Carts, a Plough, Harrows and Hay taken from him to the Value of Fifty Pounds; the said *William's* House hath been rifled TEN Times, and he is now a Prisoner upon a Writ of *Excommunicato capiendo*. At *Fakenham* several Persons have been fined, *Wat* the Informer, and his Wife being the only Witnesses against them, & Goods have been taken to a great Value; they left one *Joseph Harrison* not so much as a Bed to lye upon; but he, his Wife and Children were fain to lye on Straw.

Cambridge.

FOR a peaceable Meeting at the House of *William Brasier* Shoemaker in *Cambridge*, he was fined Twenty Pounds by *John Hunt* Mayor, and *John Spencer* Vice-Chancellor, upon the Information of *Stephen Perry* a Tinker: The Officers that came to distrein for this Twenty Pounds said, They had Warrants for Fifty Five Pounds more; They took his Leather, Lasts, and the Seat he workt on, wearing Clothes, and Sheets where he lay, though on Straw, having taken his Bed before, not leaving him any Thing to cover him withal; so that he was fain to lodge abroad, till he could get some old Things to cover him at Home.

And there hath lately been taken from several Persons, for meeting in and about *Cambridge*, Goods and Cattel to the Value of Sixty Three Pounds and upwards.

At *Littleport, Ely*, and other Places in the Isle of *Ely*, several

Persons were fin'd, & had their Goods taken for their peaceable Meetings, viz. *Cloth, Stuff, Household-Goods and Cattel*; from one Woman the very Bed she lay on; in all, to the Value of One Hundred Ninety five Pounds and upwards.

Edward Partridge and his Favorite *Thomas Richman*, the old Informer, used great Violence to several; *Edw. Partridge* struck *Samuel Cater* twice, and being at Prayer, pulled him down by the Nose, beating Men and Women till he broak his staff: He also struck one Person, standing quietly at the Meeting-house Door, and felled him, that the Standers-by said, *There is one knockt on the Head*; yet he revived in a little Time, but within six Moneths after dyed, and to his dying Day complained of that Blow.

Note, *William March* Justice, fined one Man (no Quaker) Five Pounds, for refusing to help to carry away the aforesaid Sufferers Goods, which Five Pounds, the poor Man paid; but wanting but Two Pence thereof, the said Justice forced him to borrow it, to make up the sum; and shortly after the poor Man dying, on his Death-Bed he much rejoiced, *That he had no Hand in taking away his Neighbour Adams his Goods.*

Witnesses,

*William Brasier,
Samuel Cater.*

Oxford-Shire.

FOR a Meeting at *Aluskoet* near *Burford* (*Walter Powel* Priest of the Town, being Informer, who before the Meeting had spoak to the Justices, at their Peril to be at the Meeting) several Persons, were fined, and had Goods taken away to the Value of Forty Four Pounds and upwards.

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Sommerfet-Shire.

THirty two Persons were fined for being at a Burial, for which they had taken from them in Cows, Corn and other Goods, to the Value of Eighty Two Pounds and upwards, by Warrant from *Fra. Pawlet* Justice, who when none else would buy the distreined Cattle, he sent Men to buy them for himself.

One *Margery Osmond*, who was not at the Buryal, and yet was fined by *F. Pawlet*, went to him to know the Names of them that had sworn against her, and desired Justice of him; he said, *It was a Mistake*; by which it did afterwards appear, he was willing to excuse the Informers; howbeit, he then read in a Book in the hearing of several Persons, in which *Bayner* and *Withey* were recorded Informers against the said Assembly at the Burial, and said withal, *That she should prosecute them for Perjury at the next Sessions, and that the Record at the Sessions should be Evidence against them*, or to that Effect; but he was not so good as his Word; for at the Sessions Witnesses were present to testifie, that she was not at the said Burial; but *Fra. Pawlet* (in Favour to these Informers) left *Withey's* Name out of the Record, and put in another's Name, who was not present, and also left out her Name; so there could be no Proceedings against the Informers for their Perjury, albeit he had issued out his Warrant to levy the Fine imposed on her. The said Justice *Pawlet* for the same Burial fined several persons Twenty Four Pounds for an unknown Preacher, yet sent a Certificate to the Mayor of *Bridgwater*, to distrein Twenty Pounds on the Goods of *John Anderton* for preaching at the Burial that Day; so he would have Forty Four Pounds in all [Note, this is Twenty Four Pounds more then the Rigour of the Law allows of, admitting it had been a Conventicle.] for the Preacher known & one unknown when in Truth there was none spcak, but *John Anderton* that Christianly exhorted the People to consider their latter End: And when *Mary Tyler*, the Widdow of the deceased (who was fined Four Pounds for being at her Husband's Burial, and had

Goods taken for it) spoke mildly to him, to shew him his Injustice, he told her, *It did not become Women to go to their Husbands Burials.*

And several Persons for being at Meetings at *Glastenbury* and *Gregory Stoke* in this County, have lately had Cattle, Corn and Goods taken from them, to the Value of One Hundred Forty Five Pounds and upwards, by Warrant from two Persons, called, *Justice Waldron* and *Justice Croß.*

At this Day there remain Prisoners in this County for the Testimony of *Jesus*, Twenty one Persons.

And there hath dyed in Prison, Sufferers for good Conscience sake, in this County, since the Year 1660. Eighteen Persons.

Witnesses,

John Cuff,
Henry Clotkie,
George Tylor.

Berk-Shire.

T *Thomas Curtis*, fined Three Pound Fifteen Shillings, had a Mare taken from him worth about Seven Pounds, by Warrant from *Justice Craven*; and though an *Appeal* was tendered (according to the *Act*) it was refused; and though the Officers voluntarily offered the Justice the Fine, yet he would not take it; but had the Mare valued at Four Pounds, and kept her.

The 7th Day of the 8th Moneth, 1675. *William Armourer* and *George Goswel*, Mayor of *Reading*, came to the Meeting, and because the Women came not forth so soon as they would have them, *W. Armourer* pluckt out of his Pocket a sharp Instrument, and prickt several of them in a Shameful Manner, till it fetcht Blood; and afterwards tendered the *Oath of Allegiance* to seven of them, on purpose to ensnare them; and because for Conscience sake they could not swear at all, they were sent to Goal, where they now remain.

And the Mayor Thrust some Women in a very Abusive Manner, particularly an Antient Woman, without regard to Age or Sex.

Of

Of which Cruelty, and much more, many in *Reading* are Witnesses.

Cheshire.

Iustice *Daniel* of *Daresbury* hath fined one Meeting near him several times over, and hath taken from *T. Briggs* and others the Value of One Hundred and Sixteen Pounds, Fifteen Shillings and Ten Pence, in Kine and Horses (which the Justice keeps to his Own Use and Work, as his own) also Corn, Brals, Pewter, Bedding, and such like Goods.

William Hall of *Congleton*, Shoemaker, was fined Twenty Pounds, by *Will. Knight*, Mayor, and two Justices, for having a Meeting at his House; for which his Mare was distressed, when his Wife was riding on her. And some time after, they seized on his Shoes in his Shop. And another time, in his Absence, with Mathooks brake open the Doors of his Dwelling House, and took away Two Cart-Loads of Goods, whereupon *William* tendered an *Appeal*, but the said Magistrates denied it: Sometime after, the Mare, of her own accord, came Home, in his Absence, his Wife let her in; now, notwithstanding that upon their Crying the Mare, he went with two of his Neighbours, and acquainted the Chief Magistrate, that he had the Mare, and she was in the Field, without any Lock to hinder them from her, and if they had more Right to her then he, they might fetch her; otherwise, if they pleased, he would joyn Issue with them, to try whose the Mare was; which they refused, and committed him to the Goal, and Arraigned him for his Life, as a Fellow; but was acquitted by the Judge and Jury.

Taken from several in and about *Nantwich*, by Warrant from Justice *Manwaring*, for Eighty Seven Pound in Fines, Goods to the Value of One Hundred and One Pounds, in Kine, Bacon, Bedding, Brals, Pewter, Corn, Cloth, Shoes and Cheefe: And from one Man was taken, the very Beds they lay on to the

the Dunghil, which they also carried away. Some of the Sufferers appealing, the Jury acquitted them, but the Justices would not receive their Verdict; but at the next Sessions the Justices gave Judgment for the Informers; and not contented with this, they gavethem TREBLE Cost.

Note the Chief Informer in these Sufferings, was one *John Widdowbury* of *Hanklow*, called an Esquire, who did it to be revenged on *Thomas Braisefy* (one of the Meeting) for demanding Forty Pounds of him, which he owed unto *Thomas Braisefy* upon Bond, which, that he might (as appears) defraud the said *Thomas Braisefy* of, he hath since (by reviving an old Excommunication) sent him to Prison, and swears he will send his Wife after him from her four SMALL Children.

Witnesses,

Henry Fletcher,
Jonathan Fletcher,
Samuel Ellis.

York-Shire.

HAVING in a former Narrative acquainted you, that Goods to the Value of Two Thousand Three Hundred Eighty one Pounds, Ten Shillings, by the late Act against Conventicles, have been taken from us, with some other of our heavy Pressures and Sufferings in the County of *York*, for the Exercise of our Consciences towards God; and having yet obtained no Redress, but rather an Increase of our Sufferings, One having since dyed in Prison at *York*, where Twenty Four yet remain Prisoners, and some Hundreds of Families like to be ruin'd by Prosecutions, both in Temporal and Ecclesiastical Courts, because for Conscience sake we cannot conform to the Religion and Worship imposed on us, nor deny the Religion and Worship which we have been taught by the Spirit of God, according to the Holy Scriptures; and our constant adhering to the Religion and Worship in Spirit, which we believe God requires of us, can injure no Man; but the Denial of it would greatly injure us, because every Man must give an Account to God for himself:

self: Oh why then should we by Law be exposed to Ruin and Destruction for the Exercise of our Consciences towards God, since by our Ruines none are like to be raised, unless it be a few Informers, Paritors and other inferior Officers in the said Courts; but the Dammage that may come to the King, and the whole Nation, by Discouraging, Persecuting or Ruining an industrious innocent People, is like to be very great: Therefore we desire, that you would be pleased to put a Stop to the vexatious Proceedings of the said Informers and Courts, and confirm to us, your selves and Posterities the Liberty of our Consciences towards God, that we all may worship and serve him, as we believe he requires us; so shall we be accepted of him, and receive his Blessing, and Peace, and Tranquility in the whole Nation.

Witnesses

John Whitehead,
John Hall.

In divers other Counties in this Nation, there are many more Instances, both of great Havock and Spoil of Goods, impoverishing and ruining many innocent Families in their Trades and Livelihoods, which for Brevity sake, is at present here omitted.

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A Postscript,

Wherein

The CIVIL and ECCLESIASTICAL AUTHORITY is briefly considered in their Natures, Difference and Extents, not Unseasonably to the present Posture of Affairs.

OUR Blessed Lord and Saviour Jesus Christ did long since distinguish the *Things of Cæsar* from the *Things of God* in his plain and notable Answer unto that ensnaring Question of the *Jews*, about paying Tribute to Cæsar; *Render* (saith he) *unto Cæsar the Things that are Cæsar's, and to God the Things that are God's*; that is, *Divine Worship*, and all Things relating to it belong unto God, *Civil Obedience to Cæsar*: God can only be the Author of right Acts of Worship in the Mind, this is granted by all; therefore it is not in the Power of any Man or Men in the World, to sway or compel the Mind in Matters of Worship to God; where this is attempted, God's Prerogative is invaded, and *Cæsar* (by which Word I understand the *Civil Government*) hath all; for he doth not only take his own Things, but the Things appertaining to God also.

If

If any should ask me, *What are the Things properly belonging to Cæsar?* I answer in Scripture-Language, *To love Justice, as Judgment, relieve the Oppressed, right the Fatherless, be a Terror unto Evil-doers, and a Praise to them that do well;* for this is the great End of Magistracy; but perhaps my Answer shall be reckoned too general and ambiguous, and a fresh Question started, *Who are the Evil-doers, to whom the Civil Authority ought to be terrible?* But this ought in my Judgment to be no Question with Men that understand the Nature of Civil Authority; for those are the Evil-Doers, that violate those Laws which are necessary to the Preservation of Civil Society, as *Thieves, Murderers, Adulterers, Traitors, Drunkards, Cheats, Vagabonds,* and the like mischievous and dissolute Persons, Men void of Virtue, Truth and Sincerity, the Foundation of all good Government, and only firm Bond of human Society; whoever denies me this, must at the same Time say, that Virtue is less necessary to Government than Opinion, and that the most *Vitiated* Men, professing but *Cæsar's Religion*, are the best Subjects to *Cæsar's Authority*, consequently, that other Men, living never so honestly and industriously, & having else as good a Claim to Civil Protection and Preferment, shall merely for their Dissent from that Religion (a Thing they can't help; for *Faith is the Gift of God*) be reputed the worst of Evil doers, which is followed with exposing their Names to Obloquie, their Estates to Ruin, and their Persons to Goals, Exiles, and Abundance of other Cruelties: What is this, but to confound the *Things of Cæsar* with the *Things of God*; Divine Worship with Civil Obedience; the Church with the State, and perplex human Societies with endless Debates about Religious Differences? nay, is not this to erect new Measures to try the Members of *Worldly Societies* by, and give an Accession to another Power, than that which is necessary to the Constitution of Civil Government? But that which ought to deter wise Rulers from assuming and exercising such an Authority, is the Consideration of the pernicious Consequences of doing so.

For, First, It makes PROPERTY, which is the first
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and most fixt part of *English* Government. floating and uncertain; no Conformity to the Church, no Property in the State; and doubtless, the Insecurity of *Property* can be no Security to the Government.

2^{dly}, It makes me owe more to the Church than to the State; for in this Case, the Anchor I ride by, is not my Obedience to Laws, relating to the Preservation of *Civil Society*, but Conformity to certain Things belonging to the Doctrine and Discipline of the Church; so that though I may be an honest, industrious *English man*, a great Lover of my Country, and an Admirer of the Government I live under, yet if I refuse to profess the Religion that either now is, or hereafter may be imposed, I must neither enjoy the Liberty of my Person, nor the quiet Possession of my Estate.

3^{dly}, This not only alters the Government, by sacrificing Mens Properties for that which cannot be called a Sin against *Propriety*, nor an Offence to the Nature of *Civil Government*, if any Transgression at all; but it narrows the Interest and Power of the Governours; for proportionably, what Number they cut off from their Protection, they cut off from themselves and the Government, not only rendering a great Body of People Useless, but provoking them to be Dangerous; to be sure it clogs the *Civil Magistrate* in his Administration of Government, making that necessary which is not at all necessary to him as *Cæsar*; It is a Sort of *DUUMVIRATESHIP* in Power. by which the *Civil Monarchy* is broken; for as that was a Plurality of Men, so this is a Plurality of Powers; and to speak freely, the *Civil Power* is but a Lackey, to run of all the unpleasant Errands the froward Zeal of the other sends it upon, and the best Preferment it receives for its Pains, is to be Informer, Goaler or Executioner to some of the best Livers, and therefore the best Subjects in the Kingdom: Oh what greater Injustice to *Cæsar*! then to make his Government vary by such Modes of Religion, and him to hold his Obedience from his People, not by their Conformity to Him, but the Church.

4^{thly},

4thly, This is so far from resembling the Universal Goodness of God, who dispenses his Light, Air, Showres, and comfortable Seasons to all (and whom *Casur* ought alwayes to imitate) and remote from increasing the *Trade, Populacy* and *Wealth* of this Kingdom, that it evidently tends to the utter Ruin of Thousands of *Traders, Artificers* and *Husband-men* and their Families, thereby increasing the Charges, by increasing the poor of the Nation.

5thly, This must needs be a great *Disconagement* to Strangers, from coming in, and settling themselves amongst us, when they have Reason to apprehend, that they, and their Children after them can be no longer secured in the Enjoyment of their *Properties*, then they shall be able to prevail with their Consciences, to believe that the Religion which our Laws do now, or shall at any Time approve and impose, is undoubtedly true; and the Way of worshipping of God, which shall at any Time be by our Laws enjoyned, is, and shall be more agreeable to the Will of God then any other Way in which God is worshipped in the World.

6thly, The Religion we are commanded Conformity to, doth not make better Livers (that's a Demonstrative) nor better *Artists*; for it cannot be thought, that going to *Church*, hearing *Common-Prayer* or believing in the present *Episcopacy*, learns Men to build *Ships* or *Houses*, to make *Clothes, Shoes, Diamonds* or *Watches*, *Buy, Sell, Trade* or *Commerce*, better then any that are of another Perswasion; and since these Things are *Useful*, if not *Requisite* in *Civil Society*, is not prohibiting, nay, ruining such Men, because they will not come to hear *Common-Prayer*, &c. destructive of *Civil Society*; nor more obedient *Subjects*. If any object, *Dissenters have not alwayes been so*; the Answer is ready, do not expose them, protect them in their *Lives, Liberties* and *Estates*; for in their present Posture they think they can call nothing their own, and that all the Comforts they have in this World are hourly lyable to *Forfeiture*, for their

Faith, Hope and Practice concerning the other World: Is not this to destroy Nature and Civil Government, when People are ruined in their Natural and Civil Capacity, not for Things relating to either, but what are of a Super-natural Import.

7^{thly}, This deprives them of Protection that protect the Government; Dissenters have a great Share in the *Trade*, which is the Greatness of this Kingdom; and they make a large Proportion of the *Taxes* that maintain the Government; and is it reasonable, or can it be *Christian*, when they pay *Tribute* to *Cesar*, to be preserved in an *Undisturbed Possession* of the rest, and that the rest should be continually exposed for the peaceable Exercise of their Consciences to God?

8^{thly}, Neither is this a Conformity to True and Solid Religion, such as is necessary to Eternal Salvation, wherein most Parties verbally agree, but for a Modification of Religion, *some peculiar Way* of Worship and Discipline: *All confess One God, One Christ, One Holy Ghost, and that it is indispensably requisite to live Soberly, Righteously and Godlikely in this present evil World*; yet is one prosecuting the other for his Conscience, *seizing Corn, driving away Cattel, breaking open Doors, taking away and spoiling of Goods*; in some Places not leaving a *Cow* to give poor Orphans *Milk*, nor a *Bed to lye on*; in other Places Houses have been swept so clean, that a *Stool* hath not been left to sit on, nor so much as working Tools to labour for Bread. To say nothing of the *Opprobrious Speeches, Bloody Blows and Tedious Imprisonments*, even to Death it self, through *Nastiness of Dungeons*, that many Innocent People have suffered for their peaceable Conscience only.

9^{thly}, But this Way of proceeding for Maintenance of the National Religion, is of an ill Consequence upon this Account; Heaven is barr'd from all further *Illuminations*, let God send what Light he pleaseth, it must not be received by *Cesar's People*, without *Cesar's Licence*; and if it happen that *Cesar* be not presently convinced it is of God, at this Rate I must either renounce

renounce my *Convictions*, and loose my *Soul* to please *Caesar* or profess and persevere in my *Persuasion*, and loose my *Life, Liberty or Estate* to please God; this hath frequently occur'd, and may again; therefore I would entreat *Caesar* to consider the sad Consequence of *Imposture*, and remember, both that God did never ask Man Leave to *Introduce Truth*, or make further Discoveries of his Mind to the World, and that it hath been a woful Snare to those Governments that have been drawn to employ their Power against his Work and People.

10thly, This Way of Procedure endeavours to stifle, or else to punish *Sincerity*; for *Fear* or *Hopes, Frowns* or *Favours* prevail only with base Minds, Souls degenerated to the third and fourth Generation; every *Spark of Integrity* must be extinguish'd, where *Conscience* is sacrificed to *Worldly Safety* and *Preferment*; so that this Net holds no *Temporizers, Honest Men* are all the Fish it catches; but one would think they should make but an ill Treat to such as reckon themselves *generous Men*, and what is more *Christians* too; but that which renders the Matter more unjustifiable, is, the *Temptation* such *Severity* puts upon Men, not hardy enough to *suffer for Conscience*; yet strongly perswaded they have *Truth* on their Side, to desert their *Principles*, and smother their *Convictions*, which in plain Terms is to make of sincere Men *Hypocrites*, whereas it is one great End of Government, by all laudable Means to preserve *Sincerity*; for without it there can be no Faith or Truth in *Civil Society*: nor is this all; for it's a *Maxim* worthy of *Caesar's* Notice, NEVER TO THINK HIM TRUE TO CÆSAR THAT IS FALSE TO HIS OWN CONSCIENCE; besides, rapt Consciences treasure up *Revenge*, and such Persons are not likely to be longer Friends to *Caesar*, then he hath *Preferments* to allure them, or *Power* to deter them from being his most implacable Enemies.

11thly, There is not so ready a Way to *themselves*, as this of extinguishing the Sense of Conscience for *Worldly Ends*; destroy that Internal Rule of *Faith, Worship* and *Practice*, towards
G J,

God, and the Reason of my Religion will be *Civil Injunctions*, and not *Divine Convictions*; consequently, I am to be of as many Religions as the Civil Authority shall impose, however untrue or contradictory; this *Sacred Tye* of Conscience thus broken, farewell to all *Heavenly Obligations* in the Soul, *Scripture-Authority* and ancient *Protestant Principles*; Christ may at this Rate become what the *Jews* would have had him, and his Apostles be reputed Turners of the World upside down, as their Enemies represented them, and the godly Martyrs of all Ages so many Self-Murderers; for they might justly be esteemed Resisters of *Worldly Authority*, so far as that Authority concerns it self with the Imposition of Religion, because they refused the Conformity commanded, even to Death. And it may not be unworthy of *Cesar's* Consideration, if from these Proceedings People are tempted to infer, there is nothing in Religion but *Worldly Aims and Ends*, because so much Power is abus'd under the Name of *Religion*, to vex and destroy Men for being of another Religion, that he hazards the best Hold and Obligation he hath to Obedience, which is Conscience; for where they are taught to obey for *Interest, Duty and Conviction* are out of Doors: By all Means let Conscience be sacred, and *Virtue and Integrity* (the under dissenting Principles) cherish'd; *Charity* is more powerful then *Severity*, *Perswasion* then *Penal Laws*.

Lastly, To the Reproach of this Course with wise Men it hath never yet obtain'd the End desired; for instead of Compliance, the Difference is widened, the Sufferers are pitied by Spectators which only helps to increase the Number of Dissenters; for whoever is in the wrong, few think the Persecutor in the Right. This in all Ages having been the Issue of severe Prosecution of Dissenters for Matters of *Religion*; what a Cruel, Troublefom, Thankless, Successless Office is it for *Cesar* to be employed in; may he take better Measure of his Authority, and use his Power to the Encouragement of all the *Virtuous and Industrious*, and Just Punishment of the *Lazy and Vicious* in all Perswasions; so shall the Kingdom *Flourish*, and the Government *Prosper*.

For

For Ecclesiastical Authority or in plainer English Church-Power, which makes up the other Part of this Postscript, it will be requisite to consult Holy Scripture, where we shall be informed of the Institution and Practice of it among the Ancient Christians; and by that Canon all People professing Christianity, pretend a Willingness to be concluded.

C Church-Power supposeth a Church first; It will not be improper therefore to examine, *first*, What a Scripture-New-Testament-Church is; and *next*, what is the Scripture Power belonging to such a Church: A Scripture-Church is a Company or Society of People, believing, professing and practising according to the Doctrine and Example of Christ Jesus and his Apostles, and not according to the Scribes & Pharisees, that taught

for Doctrine the Traditions of Men: They are such
as are Meek in Heart, Lowly in Spirit, (a) Chast
in Life, (b) Virtuous in all Conversation, (c) full
of Self-Denyal, (d) Long-Suffering and Pati-
ence, (e) not only for giving, (f) but loving
their very Enemies; (g) a People so effectually
redeemed from the Impieties and Vanities of
the World; (h) he that thought it no Robbery to
be equal with God, (i) thought it no Disparage-
ment to be Head to, and account as his own Bo-
dy: (k) It was upon a Society thus qualified, that
the Holy Ghost bestows these excellent Names,

Dis- Col. 1. 118.

a Mat. 11. 29
b 1 Pet. 3. 2.
c 2 Cor. 11. 2.
d Phil. 4. 8.
e 1 Pet. 1. 15.
f Mat. 16. 24.
g 2 Cor. 4. 6.
h Luke 6. 37.
i Mat. 5. 44.
j Rev. 14. 4.
k Phil. 2. 6.
l Eph. 1. 22.

l Job. 19. 14. Disciples and Friends of Christ; (l) His
 15. and Followers with Christ (m) Christ's Brethren
 m Rom 8. 17. and Kindred (n) A peculiar People (o) The
 n Heb 2. 11. purchase of his most precious Blood (p) the Re-
 o Tit. 2. 14. deemed from the Earth (q) A Royal Priest-
 p Acts 20. 28. hood, an Holy Nation; (r) The Church of the
 q Rev. 14. 3. First Born; (s) Christ's Body, (t) and the Lamb's
 r 1 Pet. 2. 9. Bride (u) which answers but Christ's own Cha-
 s Heb. 12. 23. racter of himself, Religion and Kingdom, which
 t Col. 1. 24. is the most apt Distinction that ever can be gi-
 u Rev. 21. 9. ven of the Nature of his Church and her Autho-
 w Job. 18. 36. rity, viz (w) MY KINGDOM IS NOT OF
 THIS WORLD.

Mat. 22. 2. which well connects with *Render unto Cæsar the*
things that are Cæsar's, and unto God the things
that are God's.

It was an Answer to a very suspicious Question; for it was sa-
 Luke 13. 2. milarily bruiced, *that he was a King, and came to*
possess his Kingdom, and was by some called the
King of the Jews.

The Jews being then subjected to the Roman Empire, it con-
 cerned Pilate, Cæsar's Deputy to understand his pretensions,
 which upon better information he found to center in this, *My*
 Joh. 18. 36. *Kingdome is not of this World, else would my Sub-*
jects fight for me: As if he had said, these Reports
 are a meer perversion of my Peaceable and Self-denying Inten-
 tions, an Intamy invented by malicious Scribes and Pharisees
 that they might the better prevaile with Cæsar to sacrifice me to
 their hatred and revenge: I am Cæsar's Friend, I seek none of
 his Kingdom from him, nor will I sow Sédition, plot or conspire
 his Ruin; no, let all Men render unto Cæsar the Things that are Cæ-
 sar's; that's my Doctrine; for I am come to erect a Kingdom
 of another Nature then that of this World, to wit, a Spiritual

Luke 17. 21. Kingdom to be set up in the Heart: And Con-
 science is my Throne, upon that will I sit, and

Tit. 2. 12. rule the Children of Men in Righteousness; and who
 ever lives soberly, righteously and godly in this World,
 shall

shall be my good and loving Subjects, and they will certainly make no ill ones for Caesar since his Virtue is the end of Government and renders his Charge both more easie & safe then before. Had I any other Design then this, would I suffer my Self to be reproached, traduced and per ecuted by a conquered people? were it not more my Nature to suffer then revenge, would not their many provocations have drawn from me some Instance of another Nature then the Forbearance and Forgiveness I teach? Certainly were I animated by another principle then the perfection of Meekness and Divine Sweetness, I should not have forbidden Peter fighting, saying, *put up thy Sword*, or endocrinated my Followers to bear Wrongs, but revenge all Affronts, and by Plots and other Stratagems have attempted Ruin to my Enemies; and the Acquest of worldly Empire; and no doubt but they would have fought for me: Nay I am not only patiently (and with Pity to Enemies) sensible of their barbarous Carriage towards me for my Good Will to them (for their Eternal Happiness I only seek) but I foresee what they further intend against me, they design to crucifie me, and to do it, will rather free a Murderer then save their Saviour, they will perform that Cruelty with all the Aggravation and Contempt they can, deriding me themselves, and exposing me to the Derision of others, for they will mock my Divine Kingship with a Crown of Thorns, and in my Agonies of Soul and Body for a Cordial, give me Gall and Vinegar to drink; but notwithstanding all this, to satisfie the World that my Religion is above Wrath and Revenge, I can forgive them; and to secure Caesar and his People from all Fears of Imposition, whatever Authority I have, and how many Legions of Angels soever, I might command both to my Deliverance, and the Enforcement of my Message upon Mankind; I resolve to promote neither with worldly Power; for it is not of the Nature of my Religion and Kingdom: and as I neither assume nor practise any such thing my Self, that am the great Author, Promoter and Example of this Holy Way; so have I not only never taught my Disciples to live or act otherwise

Mat. 26. 52.

Mat. 27. 20.

Ver. 27. &c.

Ver. 29.

ver. 48.

Luke 23. 34.

Mat. 26. 53.

wife or given them a Power I refuse to use my Self; but expressly forbid them, and warn'd them in my Instructions of exercising any the least Revenge, Imposition or Coercion towards any: This is evident in my Sermon preached upon the Mount, where I freely, publicly and with much Plainness, not only *prohibited*

Revenge, but *enjoyed Love to Enemies* making it

Mat. 5. 44. to be a great Token of true Discipleship to suffer

45. 46. 47. Wrongs, and conquer Cruelty by Patience and Forgiveness, which is certainly a great Way off Imposition or Compulsion upon other Men. And when I was strongly bent for *Jerusalem*, and sent Messengers before to prepare some En-

tertainment for me and my Company in a Village,

Luke 9. 53, belonging to the *Samaritans*, and it seems the

54. 55. 56. People refused, because they apprehended I was going to *Jerusalem*; this provoakt some of my Disciples, particularly *James* and *John* to that Degree, that they asked me, if I were willing that they should command Fire from Heaven to destroy those *Samaritans*, as *Elias* in another Case had done; I turned about, and rebuked them, saying, *Ye know not what Manner of Spirit ye are of; for I am not come into the World to destroy Mens Lives, but by my peaceable Doctrine and Example to save them.*

At another Time one of my Disciples, relating to me some

Luke 9. 49, 50. Passages of their Travails, told me of a cer-

tain Man they saw, that cast out Devils in my Name, and because he was not of their Company, nor followed them, said he, *we forbid him*; as if they had thereby served and pleased me; but I presently testified my Dislike of the Ignorance and Narrowness of their Zeal, and to inform them better told them, they should not have forbid him; *for he that is not against us is for us*; my Drift is not Opinion, but Piety; they that cast out Devils, convert Sinners, and turn Men to Righteousness, are not against me, nor the Nature and Religion of my Kingdom, and therefore ought to be cherish'd rather than forbid. That I might sufficiently declare and inculcate my Mind in this Matter, I did at another Time, and upon a different Occasion, preach against all Coercion and Persecution for Matters of Faith and Practice towards God, in my Parable of the Sower, as my

Words

Words manifest, which were these; *The Kingdom of Heaven is likened unto a Man which sowed good Seed in his Field; but while Men slept, his Enemy came, and sowed Tares among the Wheat, and went his Way; but when the Blade sprung up, and brought forth Fruit, there appeared the Tares also; so the Servants of the House-holder came and said, didst thou not sow good Seed in thy Field? from whence then hath it Tares? he answered, an Enemy hath done this; the* Mat. 13. 24, 25, 26, 27, 28, 29, 30
Servants said unto him, wilt thou then that we go and gather them up? but he said NAY, lest while ye gather up the Tares, ye root up also the Wheat with them, let both grow together till the Harvest, and in the Time of Harvest I will say to the Reapers, gather ye together first the Tares, and bind them in Bundles to burn them, but gather the Wheat into my Barn.

And that I might not leave so necessary a Truth unapprehended of my dear Followers, or liable to any Mis-constructions, my Disciples, when together, desiring an Explanation, I interpreted my Words thus;

He that soweth the good Seed is the Son of Man; the Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked One; the Enemy that sowed them is the Devil; the Harvest is the End of the World; and the Reapers are the Angels. Ver. 36, 37, 38, 39.

This Patience, this Long-Suffering and great Forbearance belong to my Kingdom and the Subjects of it, my Doctrine speaks it, and my Example confirms it, and this can have no possible Agreement with Imposition and Persecution for Conscience: And that I might sufficiently deter my Followers from any such Thing, as I profess my self to be their Lord and Master, so have I commanded them to love one another in a more especial Manner; but if instead thereof any grow proud, high minded, and beat or abuse their Fellow-Servants in my religious Family, when I come to take account of my Household, he shall be cut asunder, and appointed his Portion among the Unbelievers; behold the Recompence I appoint to Imposing Lordly Persons, such as count others Infidels, and to make them such Believers as themselves, will exercise Violence

towards them, and if they prevail not, will call for Fire from Heaven to devour them, and if Heaven refuse them, will fall a beating and killing, and think (it may be they do God good Service) but their Lot shall be with Unbelievers forever: Nay, I have so effectually provided against all Mastery, that I expressly charged them, *not to be many Masters; for one was their Master*; I told them, that *the greatest amongst them was to be Servant to the rest*, not to impose upon the rest; nay, that to be great in my Kingdom, they must become as gentle and harmless as little Children, and such cannot force and punish in Matters of Religion. In fine, I strictly commanded them, to love one another, as I have loved them, who am ready to lay down my Life for the Ungodly, instead of taking away Godly Mens Lives for Opinions; and this is the great Maxim of my holy Religion, *He that would be my Disciple, must not crucifie other Men, but take up his Cross, and follow me, who am meek and lowly*, and such so enduring shall find Eternal Rest to their Souls, this is the Power I use, and this is the Power I give.

How much this agrees with the Language, Doctrine and Example of Jesus Christ, I shall leave them to consider, that read and believe Scripture; but some affected to present Church Power, and desiring their Ruine that conform not to her Worship and Discipline, will object, That Christ did give his Church Power to bind and loose, and bid any Person agrieved tell the Church.

I grant it; but what Binding was that? with outward Chains and Fetters, in nasty Holes and Dungeons? nothing less: Or was it, that his Church had that true Discerning in her, and Power with him, that what she bound, that is condemned, or loosed, that is remitted, should stand so in God's Sight and Christ's Account.

But tell the Church; and what then? observe Christ's Ex-
tent in the Punishment of the Offender; *If the Offender will neither receive private Admonition, nor hear the Church, then (says Christ) let him be to thee as an Heathen, &c.* Here's no Fines, Whips, Stocks, Pillories, Goals, and the like In-
struments

Instruments of Cruelty, to punish the Heretick ; for the Perport of his Words seems to be no more then this; If any Member of the Church refuse thy private Exhortation and the Church's Admonition, look upon such a Person to be no more of you; let him take his Course, thou hast done well, and the Church is clear of him.

Well, but say the *Church-Fighters* of our Age, *Did not St. Paul wish them cut off that troubled the Church in his Time?* Yes: But with what Sword think you? Such as Christ bid *Peter* put up, or the Sword of the Spirit which is the Word of God? Give him leave to explain his own Words; For the *WEAPONS* of our Warfare are *NOT CARNAL*, but mighty through God, to the pulling down of strong Holds, casting down Imaginations, and every high Thing that exalteth it self against the Knowledge of God, and bringing every Thought into Obedience to Christ.

What think you of this? Here are Warfares, Weapons, Oppositions and Conformity, and not only no external Force about Matters of Religion us'd or countenanced, but the most express and pathological Exclusion and Rejection of any such Thing that could be given.

Now observe what Sort of Church-Government he recommends to his beloved *Timothy*; *Avoid foolish Questions, and Genealogies, and Contentions, and striving about the Law, for they are unprofitable and vain: A Man that is an Heretick, after the first and second Admonition, reject, knowing that he that is such is subverted and sinneth, being CONDEMNED OF HIMSELF, or self-condemned.*

It's very remarkable; first, That t'is great Apostle, instead of exhorting *Timothy* to stand upon Niceties, and sacrifice Mens Natural Comforts and Enjoyments for Opinions of Religion, enjoyns him to shun Disputes about them, leaving People to their own Thoughts and Apprehensions in those Matters, which excellently well coheres with another Passage of his; *Let us therefore, as many as be perfect, be thus minded, and if in any Thing ye be otherwise mind-* Phil. 3. 15.

ed, *God shall REVEAL even this unto you*; he did not say, you shall be **HINED, PILLAGED, EXCOMMUNICATED** and **FLUNG** into Prison, if ye be not of our Mind.

2dly, That, in the Apostles Definition, an Heretick is a self-condemned Person, one conscious to himself of Error, and Obstinacy in it; but that are not conscientious Dissenters; for many Ten Thousands in this Nation act as they believe, and dissent from the National Religion, purely upon a Principle of Conscience to Almighty God; and with Men of any Tenderness or common Sense, their continual great Sufferings in Person and Estate, and their Patience under them, are a Demonstration, or there can be none in the World: Nor can their Persecutors disprove them, unless they could search Hearts, and that is a little too far for a Fallible Spirit to reach, and an Infallible One they deny: So that the Apostle makes not the Heretick to lye upon the Side of misbelieving, or not coming up to his Degree of Faith & Knowledge, but upon the Side of Wilfully, Turbulently, Obstinate and Self condemned maintaining inconsistent Things with the Faith, Peace and Prosperity of the Church.

Granting us then not to be obstinate and self condemned Dissenters (and you cannot reasonably refuse it us) how do you prove us Erroneous in the other Part? All Parties plead Scripture, and that for the most opposite Principles; *Homousians* and *Arrians*, *Calvinists* and *Arminians*, *Papists*, *Jansenists* and *Protestants*; The Scripture, you see, cannot determine the Sense of it self; it must have an Interpreter; he must either be Fallible or Infallible; If the first, we are worse then before; for Men are apt to be more confident, and yet are still upon as uncertain Grounds; If the last, this must either be an external or an Internal Judge; If an External, you know where you are without pointing; for there stands nothing between you and Popery in that Principle; If an Internal Judge, either it is our selves, or the Spirit of Christ dwelling in us; Not our selves; for then the Rule is the Thing ruled, which cannot be; and if it be the Spirit of Christ Jesus (and the Apostle tells us, *That unless we have the Spirit we are none of Christ's*) then is the Neck

Neck of Imposition broken, and what hast thou to do to judge me? let me stand or fall to my own Master; And upon this Foot went *Luther, Calvin, Melancthon, Beza* abroad; And *Cranmer, Ridley, Hooper, Jewel, Bradford, Philpot, &c.* at home, and as good Men, and constant Martyrs in Ages before them.

But suppose Conscientious Dissenters as ill Men as the Apostle describes an Heretick to be; what is the Punishment?

3dly, *A Man that is an Heretick, after the first and second Admonition reject*, that is, deny his Communion, declare he is none of you, condemn his Proceedings by a publick Censure among your selves; what more can be strain'd by the fiercest Prosecutors of Men for Religion out of these Words.

But was this the Evangelical Rule and Practice? Yes, that it was; Oh then whence comes Imposition Force Cruelty, Spoil of Goods, Imprisonments, Knockings, Beatings, Bruisings, Stockins, Whippings, and Spilling of Blood for Religion? What Church is that, whose Officers are so far from cloathing the naked, as to strip the clothed, from feeding the hungry, that they take their Bread from them, and those poor Widdows and helpless Orphans too; and so remote from visiting the sick and imprisoned, that they drag away their Bed from under them, and cast People into Prison for Conscience sake; Nay they haled away an Honest Man from a Meeting to Goal at *Reading*, (but the other Day) not permitting him to TAKE LEAVE of his poor Wife, newly delivered, and in a DYING Condition, though she also desired it, and liv'd but juſt by the Meeting-House where they took him. In fine, what are they that for no other Cause pass such dreadful Excommunications, as render the Excommunicants little better then outlawed Persons, subjecting their Civil and Natural Rights to their Pride, Passion, Interest or Revenge, unless they will purchase their Enjoyment at the dear Rate of loosing their own Souls? For what else can be the Consequence

of conforming to that I do not believe? Is not this to destroy sincere Men, and make and save Hypocrites.

Oh, that such as are concern'd would soberly consider, if any Thing is so Scandalous to True Religion as FORCE; who can think that evidence Good that is extorted? And what a Church is that, which is made up of such Profelites, or that employes such Means to make them? O where is that *Christian* Meekness, Patience and Forbearance? How many have been ruined, that were never exhorted, and excommunicated before they were once admonished? This is not to serve God, but Worldly Interest: its quite contrary to Christ's Counsel and Doctrine: He came to save, and not to destroy Nature to magnifie his Grace. You pretend to hate *J. Calvin's* unconditional Reprobation, yet practise it; If you say no, Conformity is your Condition: I answer, that its as unreasonable to require an impossibility, as cruel to damn Men for not doing it; For as you say, his Doctrine makes God to command them to repent, that cannot repent, and yet damn them if they repent not; So you injoyne Men to relinquish their present Faith and Worship, and conform to yours, which is not in their Power to do, yet damn them in a temporal Respect if they refuse it; For you make such an unavoidable Dissent, punishable with the Destruction of Mens Liberties and Estates: You had better leave off valuing your selves upon the Mercy and Well-Natur'dness of that Tenet of the universal Love of God to Mankind, till you love more then your selves, and abominate the Church of England's being, such an Elect to the Civil Government as utterly reprobates the rest, as you pretend to detest the like Injustice in *J. Calvin's* Notion of Election and Reprobation.

And the Truth of it is, this helps on *Atheism* as much as any Enormity in the Land, when Witty Men, not willing to take Pains to examine after the Truth and Excellency of Religion, behold Men that call themselves Christ's Ministers, and the Apostles Successors and Followers, to affect and seek Government, and yet twice deny it, when they go to receive it, that some others grow Lordly, live Voluptuously, and watch
after

after the biggest Preferments, not being excited by most Service for God, but Earthly Power and Wealth for themselves, and at the same Time persecuting Men of more Self-Denial, for Matters of Opinion about Faith and Worship towards God; so that *No Conformity* to this Church, *No Protection* from the State. Which among *Protestants* is so much the more unreasonable, because they by these Courses implicitly own and assume the highest Infallibility and Perfection, and yet deny any such Thing; For it supposes that nothing is Truer, nothing Perfecter, or else they both persecute Men to embrace a Fallible and Imperfect Religion, and with cruel Penalties provide against any Thing more True or Infallible; the greatest Injury to the World that can be; for it is a plain Endeavour to frustrate all those excellent Prophecies and gracious Promises God has given, and the holy Scriptures declare of the latter Dayes. To conclude, I shall desire Men of this Unnatural, Unreasonable and Unchristian Spirit to consider :

1. What Church was that which *John* saw, riding upon the Powers of the Earth, employing their Authority to force CONFESSION, TRIBUTE and SUBJECTION to her?

2. What that Church was which dyed her self in the BLOOD of them that believed not in her, against whom the poor Souls under the Altar (whose Bodies had been beheaded by her) cried to God?

3. What Church it was that would suffer none to Buy, Sell or Traffick without having her *Mark* (CONFORMITY to her) in their Forehead or right Hand, that is, either those that heartily and openly confest her, or those that basely complied for Fear?

4. What Church is that which Trades in the Souls of Men? Read *Revelations*, Chap. 13. 18. & 20.

5. Whether this Church reigns not, wherever Mens,
L I .

LIBERTIES and PROPERTIES, with all the Comforts of this Life are exposed and sacrificed for Matters of **FAITH** and **WORSHIP** to Almighty God.

Weigh these Things, you great Church-Men of the Age, in the Fear of that God who made Heaven and Earth, and think not to make thus cheap of the Lives, Liberties and Estates of *Free-born English People, and Harmless Christians for their peaceable Conscience*, without being accountable to that Great Lord in the *Terrible Day of his Judgment*, that draws on upon the World: No Plea you have shall be able to justify these things, or fence off the heavy Stroak of that Just Judge, unless you repent: 'Tis not Succession in Name, but Nature, that makes the true Christian Minister and Bishop: And where the Divine Life and Holy Qualifications of Christ and his Apostles are wanting, there can be no Succession, but what is as proper to the false Church as the true, the Counterfeit as the Christian: *Be not deceived, God will not be mocked, such as you Sow, such shall you Reap.* Remember Christ's Words; *Blessed are the Poor in Spirit; for theirs is the Kingdom of God. Blessed are they that mourn, for they shall be comforted. Blessed are the Pure in Heart; for they shall see God. Blessed are the Meek; for they shall inherit the Earth. Blessed are the MERCIFUL; for they shall obtain Mercy.* Therefore Reform, and let your Moderation be known unto all Men, for the Lord is at hand: *Even so come Lord Jesus,*

E R R A T A

Pag. 18. Line 33. for *Injustice* read *Injury*. p. 20. l. 11. dele and. p. 20. 31. read *Heaven is hereby barr'd, as much as in Men lies, from.* p. 22. l. 22. for the read *though.* p. 25. l. 15. read *revenged.* p. 28. l. 25. read *Chains.*

